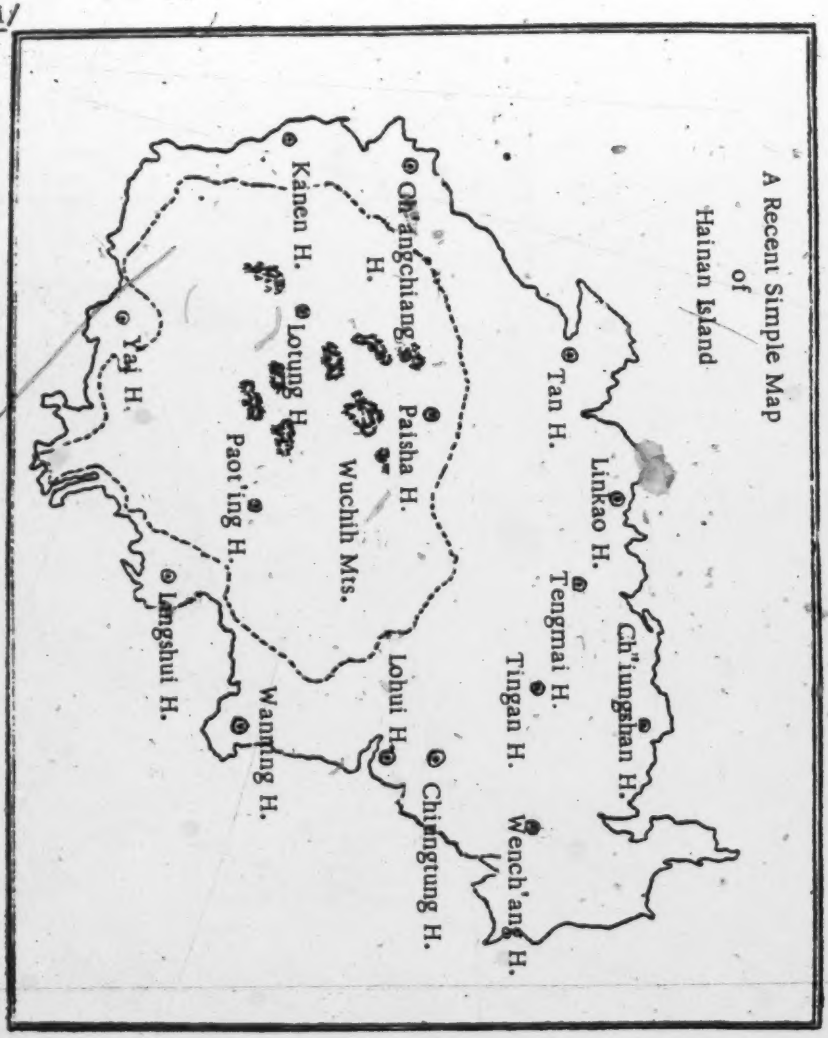
/vi/

102



● 162 The space encircled by the broken line is the Li area where both the
53 Li and the Miao are intermingled, although the Miao people live in
361 the more remote area high in the mountains. The actual distribution of the Miao population in the three hsien (Pai-sha, Lo-tung, and Pao-t'ing) has not yet been investigated in detail, but its general distribution can be roughly estimated.

1: Wang--1 S-5 (1937) 1948 AE5 Miao AE5

/1/

Chapter I. Origin, Distribution, and Population

Owing to the scarcity of historical records concerning the Miao of Hainan Island, while people have been aware that there are Li on Hainan Island, they knew nothing about the Miao there. The scarcity of historical records was due to the fact that the Miao are not natives of Hainan. All the Miao now living on Hainan migrated from outside areas in recent times. What were these areas from which they migrated? There is a statement in Volume 20 of Ch'iung-chou Fu Chih /Annals of Ch'iung-chow Prefecture/ published in the Tao-kuang period /1821-1850/:

"There are also the Miao-Li people of Tan-chou about 90 or more families living in ten villages; including men and women they number less than one thousand. They live in the vicinity of Feng-hsü t'ung* and are also subject to the administration of the Li Tsung

/* T'ung is the term used for a district inhabited by aboriginal tribes. — Ed./

/the Li magistrate/ of the said Feng-hsü t'ung. By nature they are very submissive. Occasionally, they trade in the T'iao-nan market; they have never caused any trouble. Previously in the Ming period /1388-1644/ when the Li uprisings were suppressed in Lo-huo t'ung and when the walled city of Lo-an was being built, Miao troops of Kwangsi province were sent there as a garrison. They were then called nu-shou /"crossbowmen"/. Later they moved to Tan-chou, and the present Miao living there are their descendants."

They are also mentioned in Volume 13 of Kan-en Hsien Chih /Annals of Kan-en District/ published in the Republican period:

"Within the area of Kan-en district, there are also several hundred families of the Miao-Li, who, in recent times, have increased prolifically and dispersed to various places. They are by nature very submissive and have never caused any trouble. Previously during the Ming period, when the two rebellious t'ungs—Lo-huo and Pao-yu—

/9 cont'd/

131 scattered in all directions, yet they could not have all moved away
175 entirely. It is reasonable to assert that a part of them (regardless of how many) must have remained in the original locality. Since Lo-huo, Pao-yü, and other t'ungs of the Li people as well as Lo-an itself were all located within the Yai-chou area during the Ch'ing period, may we not deduce that there were Miao in Yai-chou, although we have failed to find any record of them in the local annals.

This is all that we know about the geographical distribution of the Miao during the Ch'ing period. Now let us discuss their distribution at the present time.

131 The Miao today, just as in the past, move about irregularly.
166 (I personally saw the entire Miao population in Ta-pen village move
221 to another locality.) Hence, it is also impossible to ascertain the exact areas in which they are distributed now as in the past. It would appear that there are Miao in the three districts of Pao-t'ing, Lo-tung, and Pai-sha, into which the Li area of Hainan has been divided, since traditionally the Li and the Miao have lived mingled with each other. It is said that Pao-t'ing has the largest number. Concerning the distribution of the Miao people in Pao-t'ing district, Wang Fu-shou, a Miao headman /chia-ch'ang, headman of ten families/ gave me the following information:

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551
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Name of Village	Number of Families	Residents' Surnames
Pao-ch'a	10 or more	Wang, P'an, Chang, etc.
Fan-man	8	T'an
Ma-tsui	30 or more	Teng and others
/10/Ch'iang-k'eng	5 to 6	- -
Nan-hao	6 to 7	- -
Mao-chiang	10	P'an
Mao-mai	7 to 8	Shih
Shih-p'an	--	- -
Ang-chi	11 to 12	Lu
Chih-p'o	12	Teng
Nan-ta-t'ung	7 to 8	Huang

/10 cont'd/

Ya-nan	5 to 6	Ch'en
San-wei	4	Shih
Mao-shih	8	P'an
Hsien-yün	8	Huang
Nan-shu	5	Liao
Ch'uang-wen	10	Kung
Erh-shu	5	- -
K'an-tsao	7	Shih
Fan-shih	7	P'an

/11/ According to what Mr. Yang Tsung-yao, employed by the Pao-t'ing district government, told me, there were Miao t'uan /groups/ (each t'uan comprises a certain number of villages) and villages in Pao-t'ing district, as follows:

Chia-tung T'uan
Ho-shui T'uan
Nan-mou T'uan
Chung-p'ing-tzŭ village
Peng-ling village
Kao-t'i village
Ta-p'ing village
Hsiao-mei village

The others in the other two districts, Lo-tung and Pai-sha, are now known.

What is the total Miao population in Hainan? At the present time there are no statistical data to contribute to our inquiry. As an alternative we shall attempt to find it by three different means. First, we shall attempt to trace the original number of Miao troops who were moved there from Kwangsi. Wang Tso states in his Record of the Suppression of the Li Uprisings /see above/ that "the central army was commanded by Lieutenant Colonel Ma Ch'eng, who ordered 10,000 of the han-ta troops and Lang-t'u soldiers of Kwangtung and Kwangsi to attack the central stronghold." In his Memorial Concerning the Suppression of the Li Uprisings, Cheng T'ing-ku also says:

/11 cont'd/

175 "If we advance our troops, we must transfer the Lang-mu and raise
161 Ta-shou troops, and thus have several tens of thousands for re-enforcements." If these "Han-ta troops," "Lang-t'u soldiers," and the "Lang-mu," the "Ta-shou," etc., all were Miao troops, or if Miao troops constituted a part of them, we may conclude that the Miao troops who were repeatedly moved there could not have numbered less /12/ than 10,000. Another important question is whether these Miao troops brought their women along with them, or whether it was only in a later period that they began to increase prolifically through marrying the women of other groups in the Hainan
175 area? This is a very interesting question worthy of study. It is, of
●162 course, closely related to the physical type of the present Miao people, and it is also directly related to the question of the number of original Miao immigrants. As far as I know, even at the present
[582] time, marriage among the Miao is still limited to their own group. To marry members of other groups (such as the Chinese, Li, Ch'i, Hsiao, and others) is forbidden. Thus it is very probable that the Miao troops brought their women with them when they first came. There might have been an equal number of women accompanying
161 the original 10,000 Miao troops. Hence, the number of earliest Miao
175 immigrants would have been over 10,000 at the very least.

[27] Secondly, we shall examine the numbers recorded in the local annals. In the annals of Ch'iung-chou Prefecture, it is stated that the Miao in Tan-chou consisted of "about 90 families living in ten villages; including men and women they number less than a thousand." Since they numbered "less than a thousand," we may suppose that there were 500. An average village might consist of ten families of five members each. According to the same source, there were five Miao villages in Ch'iung-shan district. To use the same method of statistical averages for measurement, the five villages might have consisted of 50 families with 250 individuals. According to the annals of Kan-en district, there were "several hundred Miao families" in this particular district. Let us suppose that there were 500 families. Using the same method of calculation, there might have been 50 villages with a total population of 2,500, not counting those who

/13 cont'd/
244 311 of Lin-kao-fan, Ta-fan, Chen-chih-yüan, and Tung-men, and the valley of Mt. Ta-chi of Ling-shui, they clear the land for cultivation 161 by burning. The population is much smaller than that of the Li." This statement should be considered as a record of the geographical distribution of the Miao before the three Li districts in the Nan-hai area were set up.)

162 175 144 There is another question worthy of discussion in the study of the Miao population. It is whether the present Miao have kept a pure blood line. In other words, have they mingled with elements of other groups? From the point of view of marriage, it seems possible that the Miao have maintained a pure blood line, since Miao custom has forbidden intermarriage with other groups; but, in fact, this is not wholly the case. According to my knowledge, Lu Tsun-ying, the headman of the Miao village of Ang-chi in Ta-chi in Pao-t'ing [597] district bought and adopted a Li child because he himself had reached old age without an heir. /14/ I was also told by Mr. Wang Fu-shou, who was the Miao headman in Pao-ch'a village, that in the very beginning there were only four Miao families—P'an, Shih, Li, and Teng. Only in a later period were other families added. He could not explain the reason. This statement, however, leads one to suppose that the other families were originally from other groups who later became Miao. With regard to Wang Fu-shou himself, some people told me that he was originally a Li who had later became a Miao. In short, it seems that there must have been some foreign elements mingled with the Miao people. This fact is indeed favorable for the growth of their population. But, on the other 162 hand, there were also some Miao people who became members of 175 other groups, proof of which is to be found in a statement in the 144 family register of the Lin family:
178 "Sheng-kuei of the east field lived in a t'ung of the Li people and became a Li; having arrived in the mountain village, Sheng-ho-wang (?) married a Miao."

162 Furthermore, Lu Tsun-ying personally told me that he had 144 some older and younger brothers /i.e. cousins/ of the same surname, 178 who lived in the neighborhood of Chia-chi market of Ch'iung-tung

/14 cont'd/
162 144 178
district. This tendency for the Miao to become Chinese or Li is indeed unfavorable for an increase in the Miao population.

192 802

English	Miao	English	Miao
Cardinal Numbers		Cardinal Numbers	
one	ă	twenty-one	nī sip jā
two	í	twenty-two	nī sip ngǐ
three	bo	twenty-three	ni sip tum
four	bā	thirty	tum sip
five	bă	forty	tā sip
six	kŭr	fifty	ngon sip
seven	njē	sixty	ngŭ sip
eight	z	seventy	kat sip
nine	dŏ	eighty	bid sip
ten	sip	ninety	shŭ sip
eleven	sip jā	one hundred	ă bā
twelve	sip ngǐ	two hundred	i bā
thirteen	sip tum	three hundred	tum bā
fourteen	sip tā	one thousand	á coon
fifteen	sip ngon	/16/ ten thousand	à tin
sixteen	sip ngŭ	one hundred thousand	à dū
seventeen	sip kat	a million	à bē
eighteen	sip bid		
nineteen	sip shŭ		
twenty	nī sip		

SW China AF1L
Central China AF14

/18 cont./

M 167 [648] C 563 167

directions, which led to the mass migration of Miao tribes in modern times. The He Miao gradually migrated to Hunan and Kwangsi. The Pe Miao moved from the northwest to Szechwan and Yunnan. The Hua Miao moved through An-shun in the west to the eastern part of Yunnan and north to Wu-ting and along the banks of the Chin-sha-chiang River, and again through the southeastern part of Yunnan to the north of Tonkin in Indochina. The Ch'ing Miao dispersed in all directions in the three provinces of Hunan, Kwangsi, and Yunnan. The foregoing relates to the major migratory trends of the Miao, but actually in the interior of Hunan, Kwangsi, Szechwan, and Yunnan several Miao subgroups are often found in one area. The writers found three subgroups at Meng-tzu, Yunnan, the Pe Miao, the Hua Miao, and the Ch'ing Miao, but the last two were not easily distinguishable from their dress. Furthermore, several groups inhabiting the same area are likely to intermarry so that after a considerable length of time has passed, it is difficult to distinguish between them.

M *101 C 563

M *101 [13] [167] CC 563

Hunan. — The earliest Miao immigrants to the three sub-prefectures of Feng-huang, Kan-ch'eng, and Yung-sui in western Hunan were the Hung Miao. The He Miao, smaller in number, came later. According to the "Study of Miao Customs" in the Miao Fang Pei Lan: "Those living within the three sub-prefectures are commonly called the Hung Miao, but there are slight differences among them. For instance, in Yung-sui sub-prefecture they are all Liy Li Hung Miao. But at Huang-kua-chai /village/ to the southwest of the sub-prefecture and Ya-yu and Li-ling-chai to the /19/ south of the sub-prefecture, the aborigines are known as He Miao. To the north of the sub-prefecture Chi-tung-p'ing, Ch'a-tung, and La-erh-pao, bordering Pao-ching and Hsiu-shan, are inhabited by the He Miao together with some T'u Man. The Hung Miao, having many villages and people, are held in awe by the others; the He Miao being fierce and occupying lands difficult of access can contend with them. The Hung Miao are more numerous, but the He Miao are more violent, and consequently

M [162]

/19 cont./

M when trouble starts, their chiefs rebel. Wu Pan-sheng, Wu
*101 Pa-yüeh, Shih Liu-teng, and Shih San-pao were all He Miao,
CC according to their own statements." Although the Miao in the
563 three sub-prefectures are broadly divided into the Hung Miao
M and the He Miao, when one looks into their origins, besides
[162] these two subgroups, the Hung and the He, there appear to be
Ch'ing Miao, Hua Miao, and Pe Miao mixed in with them.
As they were small in number, they were less known. More-
over, the Hung Miao and the He Miao have a variety of other
names. Yung-sui T'ing Chih /Annals of Yung-sui Sub-prefecture,
1908/ gives 22 different ones as follows:

M (1) Hung /Red/ Miao. They originally came from Tung-
[167] jen, Kweichow. They are very numerous. Eastward their area
extends to Ch'en-chou, westward to P'ing-t'ou, P'ing-ch'a,
and Yu-yang native subdistricts /t'u szu/ in Szechwan, north
to Pao-ching, south to Ma-yang, and southeast to Wu-chai
M subdistrict. This area measures 1,200 li in circumference,
[131] 300 li in length, and 120 li in width, within which confines
[167] resides this tribe.

(2) Ch'ing /Green/ Miao. — This tribe originally came
[301] from Ch'ing-chen, Kweiyang. Men and women generally
556 wear silver neckbands, and a rich woman wears as many as
[527] six or seven of them. In the first month of the year, they
hold New Year parties at which men and women gather to-
gether, blowing reed flutes and singing and dancing for three
days. The chicken yards are especially frequented ....

M (3) He /Black/ Miao. — This tribe originally came
[167] from Tu-Yün and Pa-chai in Kweichow. They live in such
[462] places as Chen-ch'i-so. The women till the land by day and
[782] spin and weave by night. Every thirteen years they sacrifice
[769] a cow to heaven, earth, and their ancestors, which is called
"Ch'ih ku tsang /eating bull's entrails/." Moreover, they put
M the bones of pork, chicken, mutton and dog together with
[262] whole fowls including feathers and entrails in earthen jars until
[263] they decay. This is known as "sour food." They use little
salt, which is substituted for by bracken ashes.

C /108 cont./
175 and in order to simplify it the recommendations in the memorial
631 of the said governor-general should be followed." From this it
563 may be seen that in the beginning, the appointment of a Miao
701 official was regarded as a serious matter. A petty officer such
M as a wai wei had to be commissioned by the governor-general
*175 and governor.
631
*648
622 (2) The Organization of Miao Officials
701 With regard to the organization of Miao officials at that time, it differed somewhat in the five hsien and sub-prefectures of the Miao region. Feng-huang sub-prefecture had four ying /battalions/: the middle ying's two Miao shou-pei /second captains/, four ch'ien-tsung /lieutenants/, six pa-tsung /sergeants/, and 20 wai wei /corporals/ were in charge of 96
M villagers, totaling 2,680 families, consisting of 6,230 men
[162] and 3,479 women. The left ying's two Miao shou-pei, three ch'ien-tsung, six pa-tsung, and 15 wai wei are in charge of 63 villages, totaling 2,387 families, consisting of 5,795 men and 4,673 women. The right ying's four Miao shou-pei, seven ch'ien-tsung, 13 pa-tsung, and eleven wai-wei were in charge of 179 villages, totaling 4,191 families, comprising 9,710 men and 6,090 women. The front ying's three shou-pei, six ch'ien-tsung, 12 pa-tsung, and 14 wai wei were in charge of 191 villages, totaling 3,985 families, comprising 8,466 men and 5,162 women. The above eleven shou-pei, 20 ch'ien-
M tsung, 37 pa-tsung, and 60 wai wei, totaling 128 Miao petty
[162] officers, were in charge of 529 villages, 13,243 families with 30,201 men and 19,404 women, a total population of 49,605. From the various families 2,000 Miao soldiers were chosen, 400 of them being soldiers receiving rations. (1)

1. Feng-huang T'ing Chih, Vol. 11.

M Kan-ch'eng was also divided into four ying — the middle,
[162] left, right, and front yings. The middle ying's one Miao

/108 cont./
shou-pei, two ch'ien-tsung, three pa-tsung, and six wai-wei were in charge of 15 villages, with 425 families, comprising 981 men and women. The left ying's one Miao shou-pei, two ch'ien-tsung, four pa-tsung, and eight wai-wei were in charge of 86 villages, totaling 1,784 families with 5,992 men and women. The right ying's one Miao shou-pei, one ch'ien-tsung, four pa-tsung, and five wai-wei were in charge of 18 villages, with 701 families, comprising 1,095 men and women. The front ying's one Miao shou-pei, one ch'ien-tsung, two pa-tsung, /109/ and six wai-wei administered eleven villages, consisting of 430 families, with 993 men and women. The above four Miao shou-pei, six ch'ien-tsung, 13 pa-tsung, and 25 wai-wei, totaling 48 Miao petty officers, controlled 130 villages, 3,340 families with 7,061 men and women. Moreover, 800 Miao soldiers were recruited from the various families. (1)

1. Kan-chou T'ing Chih, Vol, 7.

In the organization at Yung-sui, they were known as li, not ying. The whole region was divided into 12 li, each li having one shou-pei. The Upper Fifth Li had one Miao shou-pei, one ch'ien-tsung, two pa-tsung, three wai-wei, 15 fighting soldiers /chan ping/, and 85 guard soldiers /shou ping/, controlling 840 families, with 4,192 men and women. The Lower Fifth Li had one Miao shou-pei, one ch'ien-tsung, two pa-tsung, six wai-wei, 15 fighting soldiers, and 129 guard soldiers, over 446 families with 1,440 men and women. The Upper Sixth Li had one Miao shou-pei, three ch'ien-tsung, four pa-tsung, nine wai-wei, 22 fighting soldiers, and 129 guard soldiers, over 992 families with 4,101 men and women. The Lower Sixth Li had one Miao shou-pei, two ch'ien-tsung, seven pa-tsung, nine wai-wei, 29 fighting soldiers, and 129 guard soldiers, in control of 1,307 families with 6,386 men and women. The Upper Seventh Li had one Miao shou-pei,

/109 cont./

three ch'ien-tsung, six pa-tsung, eight wai-wei, 61 fighting soldiers, and a guard force of 154, controlling an area of 726 families with 2,767 men and women. The Lower Seventh Li had one Miao shou-pei, three ch'ien-tsung, six pa-tsung, 12 wai-wei, 48 fighting soldiers, and a guard force of 133 men, governing 1,109 families with 4,313 men and women. The Upper Eighth Li had one Miao shou-pei, one ch'ien-tsung, no pa-tsung, four wai-wei, nine fighting soldiers, and 61 guard soldiers, governing 302 families with 1,298 men and women. The Lower Eighth Li had one Miao shou-pei, two ch'ien-tsung, five pa-tsung, seven wai-wei, 48 fighting men, and a guard force of 135 men, controlling 595 families with 1,650 men and women. The Upper Ninth Li /110/ had one Miao shou-pei, three ch'ien-tsung, eight pa-tsung, 14 wai-wei, 32 fighting men, and a guard force of 138 men, governing 2,337 families with 9,413 men and women. The Lower Ninth Li had one Miao shou-pei, three ch'ien-tsung, six pa-tsung, 14 wai-wei, 32 fighting men, and a guard force of 138 men, governing 1,480 families with 7,264 men and women. The Upper Tenth Li had one Miao shou-pei, three ch'ien-tsung, eight pa-tsung, 21 wai-wei, 19 fighting men, and a guard force of 131 men, governing 1,128 families with 4,529 men and women. The Lower Tenth Li had one Miao shou-pei, three ch'ien-tsung, five pa-tsung, ten wai-wei, 18 fighting soldiers, and a guard force of 82 men, governing 843 families with 3,600 men and women. The above 12 Miao shou-pei, 28 ch'ien-tsung, 57 pa-tsung, and 115 wai-wei were set up in the second year of Chia Ch'ing /1797/ when the 100-family system was abolished. These lower officials went back and forth, controlling the scattered Miao in the various li. The guard force of 1,800 men was set up in the tenth year /1805/ and its men were retained from the Miao soldiers of the disbanded t'u t'ang /?/. The 384 fighting men were appointed in 1805 and picked from among the guard soldiers. (1)

1. Yung-sui T'ing Chih, Vols. 6 and 15.

/110 cont./

C 175 631 563 701 M *175 631 *648 622 701 [162]

The fourth, sixth, seventh, and eighth tu /subdivision of a hsien/ in Pao-ching each had a Miao shou-pei, nine ch'ien-tsung, 12 pa-tsung, 31 wai-wei, and 300 Miao soldiers. (2)

2. Pao-ching Hsien Chih, Vol. 5.

The Miao officials appointed at Ku-chang-p'ing included one shou-pei, two ch'ien-tsung, four pa-tsung, 12 wai-wei, and 100 Miao soldiers, controlling 58 Miao villages. (3)

3. Ku-chang-p'ing T'ing Chih, Vol. 2.

Regulations concerning Miao officials were set up in the second year of Chia Ch'ing (1797), and were still in existence when the authors were carrying out their investigations in the Miao area in 1933. The four yings — front, left, right, and middle — at Feng-huang have been made into eleven yings due to the presence of eleven shou-pei. The subdivisions of Pao-ching formerly called tu are now called ch'ü, but the structure remains the same.

C 631 563 701 [169] M 701 631 *648 622

Since the Miao rebellion during the Ch'ien Lung reign period /1736-95/, the authorities have prohibited Chinese from entering Miao country. Furthermore, since the Miao dreaded seeing Chinese officials, then the Miao shou-pei, ch'ien-tsung, pa-tsung, and wai-wei were set up with the responsibility of controlling the Miao. In cases when the Miao were involved in such affairs as fights or theft, these petty officers were charged with the responsibility of apprehending the offenders. For the official despatches to be sent it was necessary to rely on them to get the messengers, and the pressing for rents and grain were also under the Miao officials' control. Moreover, the Miao petty officials were asked to submit seasonal affidavits as to whether there were Chinese entering the Miao villages.

[Text continues on p165]

3: Moninger E-5 (no date) 1921 AE5 Miao AE5

THE HAINANESE MIAO

(Miss) M. M. MONINGER

101 162 Far down in the mountainous interior of Hainan, principally in the districts of Loh-hoe and Deng-ang, several hundred Miao villages may be found. These Miao people, essentially a nomadic race, build their rude villages, live on the hillside a few years until the natural fertility of the soil seems to them to be exhausted, and then move to a virgin soil. Hainan's population embraces three great divisions—the Loi aborigines (several tribes of which have become much like the Chinese in everything except language), the Chinese and the Miao. The Chinese seem to be unable to distinguish between "wild" Loi and Miao, classing them all indiscriminately as Loi robbers, but they are very distinct peoples, each tribe having its own language and customs.

166 The Miao people are not native to Hainan. They themselves say that they came from Kwangsi five or six generations ago. They are practically all of one tribe, judging by the embroidered head kerchief of the women, but a few villages of a different type are found in Deng-ang. We would be very glad indeed to get in touch with Miao people in other parts of China who speak the same dialect as our people, and if any readers of this article recognize from the following descriptions, Miao who are similar to the Hainanese Miao, correspondence would be welcomed.

121 114 It has been my privilege, at two different times, to spend periods of three weeks each, itinerating among these people, and to have seen a number of their villages, both heathen and Christian. Certain general characteristics are true of all their villages and a description of one would apply to all. Let me take as typical the village of Baéh-túi-vóe or White-water-tail.

361 This village is situated near a lovely rocky river, on a tiny hill rising from the stream. Whether you come to the village from the north or from the south, you must scramble down a narrow, precipitous foot-path from the top of a mountain to the village, your carriers balancing their loads as best they can, and your pony in infinite danger of falling

162

POPULATION BY AGE GROUPS (see fig. 6)

Age	Male		Female		Total	
1	6		7		13	
2	1		7		8	
3	9		3		12	
4	5		0		5	
5	3	24	2	19	5	43
6	1		6		7	
7	2		1		3	
8	0		2		2	
9	3		0		3	
10	2	8	1	10	3	18
11	1		1		2	
12	4		0		4	
13	1		0		1	
14	2		0		2	
15	0	8	2	3	2	11
16	0		3		3	
17	1		2		3	
18	3		2		5	
19	1		1		2	
20	2	7	1	9	3	16
21	0		0		0	
22	0		0		0	
23	1		0		1	
24	0		0		0	
25	2	3	3	3	5	6
26	0		0		0	
27	0		1		1	
28	4		2		6	
29	1		0		1	
30	2	7	1	4	3	11
31	1		1		2	
32	0		3		3	
33	4		2		6	
34	2		2		4	
35	6	13	2	10	8	23
36	0		1		1	
37	2		1		3	
38	0		3		3	
39	0		0		0	
40	0	2	2	7	2	9
41	1		0		1	
42	0		0		0	
43	1		2		3	
44	0		1		1	
45	3	5	1	4	4	9

361 the busy season a boy of about the same age from Lung-li came to work there, too, and

[16a]

000 FIG. 6. Population by age groups in the village of Yang-chia-sai.

POPULATION BY AGE GROUPS (see fig. 6)

●162

Age	Male		Female		Total	
46	1		0		1	
47	0		3		3	
48	1		1		2	
49	1		1		2	
50	1	4	0	5	1	9
51	0		0		0	
52	0		2		2	
53	1		0		1	
54	1		0		1	
55	0	2	1	3	1	5
56	2		0		2	
57	0		2		2	
58	1		0		1	
59	0		2		2	
60	2	5	4	8	6	13
61	0		0		0	
62	0		0		0	
63	2		1		3	
64	1		2		3	
65	1	4	0	3	1	7
66	0		1		1	
67	0		0		0	
68	1		0		1	
69	0		0		0	
70	0	1	0	1	0	2
71	0		0		0	
72	1		0		1	
73	0		0		0	
74	1		1		2	
75	0	2	1	2	1	4
76	0		0		0	
77	0		0		0	
78	0		0		0	
79	0		0		0	
80	0	0	0	0	0	0
81	0		0		0	
82	0		1		0	
83	0		0		0	
84	0		0		0	
85	0	0	0	1	0	1
		95		92		187

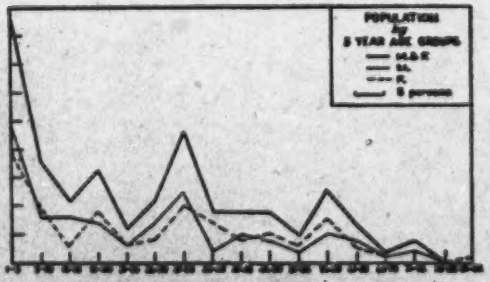

Fig. 6. Population by age groups in the village of Yang-chia-sai.

[16b]

6:Ch'en--1 E-5 (no date)1942 AE5 Miao AE5

Religious Beliefs of the Miao and I Tribes in An-shun, Kweichow

[101] 771

An-shun is a center of the Miao and I tribes in Kweichow province, where there are two Miao tribes, the Ch'ing /green/ Miao and the Hua /flower/ Miao, and one I tribe, the Chung-chia. Although there are various groups of Miao-I with different customs, from the point of view of religious beliefs they are all polytheists. In recent decades due to contacts with the Chinese people a portion of the Chung-chia have been assimilated. Besides setting up family altars and worshipping ancestors, they believe in Kuan-yin /goddess of mercy/, Confucius, Kuan-kung /a deified hero of the 3rd century, sometimes called the god of war/ and other gods. The Catholics and the Protestants have also exerted in recent years a strong latent influence on the Miao and I villagers.

The following is a brief study of the religious development and beliefs of the Miao-I tribes.

/89/ The Catholic church in the city of An-shun is known as Shan-tsung T'ang /hall of goodness/ with four branch halls at Kung-pu, Mo-wan-tung, Shui-tang-chai and Ch'iu-chow. They all hold properties which are yearly on the increase. It is said that the Catholic Church at An-shun was established by a certain French priest some fifty years ago. Today, it is administered by Lengkuohsien /transliterated/ and Chailiszu /transliterated/, both French, and the expenses for maintaining it comes from the Catholic headquarters in Kweiyang. The church maintains an elementary school, studying chiefly the Bible, and the enrollment is about from 30 to 40 boys from Catholic families. Within the hsien district there are about 2000 Catholics, one-half of them being the Chung-chia people. [162]

797 They are mostly converted to the faith because
427 they are tenant farmers on the land owned by the church. This land, also known as the "bible-hall land", is scattered over a number of localities that border on the Chung-chia villages. The profits from the land are equally divided. The advantages for tenant farmers being more than elsewhere, many Chung-chia people become believers in order to cultivate the church land. Every Sunday the farmers attend mass in nearby churches. During harvest time in October the church would send out priests to the villages to supervise harvests, where they also conduct religious services morning and night, requiring all believers to attend (some of the villages have small churches). The priest remains in each village for about a week, putting up with the richest family, but the expenses on food are borne by all the tenant farmers in the village. In recent years this relationship is undergoing a change as it is said that the priests have indulged in extortions which have greatly shaken the faith of the Miao-I believers.

797 Besides Catholics there are Protestants within the district. The China Inland Mission maintains a Gospel Church in An-shun. It was established in 1897 by an American missionary, Tanchüshih /transliterated/, who went deep into the Miao villages in many areas. His friendli-
[162] ness and sincerity won him many converts. At present there are in this hsien area from 5000 to 6000 Christians, both Chinese and Miao-I. The missionary was especially successful among the Hua Miao, and there are more Christians
792 among this tribe than among others. The leader
797 of the Hua Miao in An-shun was Yang Ching-an, who was trained by Tanchüshih. In the early years of the Chinese Republic, Yang had followed the American missionary to Shanghai and Nanking. With his extensive experience he was considered

7: Clarke M-3 (no date) 1911 AE5 Miao AE5

men on this river are nearly all Heh Miao, who convey goods to and from Hungkiang in Hunan. This stream, however, in consequence of long and difficult rapids, is only navigable for small boats, whereas the Chenyüan branch is navigable for river boats of the largest size. This lack of waterways, and the fact that there is no road, as far as we know, in the province over which a wheeled vehicle could be drawn or driven, makes the conveyance of produce a costly undertaking. Everything has to be carried by coolies, or on the backs of ponies and mules, and consequently it doubles the cost of rice to carry it one hundred and twenty miles.

The population of Kweichow is probably between seven and ten millions. In speaking of numbers, in the absence of trustworthy census returns, it must be understood that we are giving opinions formed from our own observation, influenced by the estimates of others who are as well qualified to judge as ourselves. In this way, then, we put the population of the province at between seven and ten millions, and reckon that one-half of these are Chinese and the rest mostly Miao and Chung-chia.

To a traveller passing through Kweichow, the Chinese would appear to greatly outnumber the non-Chinese. This is because the Chinese

7: Clarke M-3 (no date) 1911 AE5 Miao AE5

162 are mostly settled in the cities and towns, and in those districts which are nearer the cities and the great high-roads. Away from the cities and high-roads in the south-west and south-east, the non-Chinese greatly outnumber the Chinese. It must also be remembered that the Chung-chia men, and some of the men of the other tribes, dress exactly the same as Chinese peasants, and by the traveller might be taken for Chinese.

000 The Chinese of the province are divided into the *Lao-han-ren* and *Keh-chia*, that is, the "Original or Old Chinese" and the "Immigrants." The immigrants are very many, and the Old Chinese very few. Some of the Old Chinese claim that their ancestors settled in the province as early as the eighth and ninth centuries of our era, and others as late as the fourteenth century. These were the soldiers left in the country as the results of early conquests and occupations, who married native women and settled down as cultivators of the soil. The descendants of these now form separate communities, speaking the old dialect their forebears brought into the country, or a modification of it, and able also to speak the mandarin dialect of the New Chinese. They are a sturdy industrious race who generally

7: Clarke M-3 (no date) 1911 AE5 Miao AE5

CHAPTER II

THE LANGUAGES AND CUSTOMS OF THE MIAO

Chinese and non-Chinese—How named—How differentiated—Miao languages and dialects—Lack of literature—Love of litigation—Dacoits—The Black Miao—Other Miao—Moral condition.

162 If we estimate the population of Kweichow at eight millions, half of these as Chinese and the rest as Miao-chia, Chung-chia, and I-chia, we shall not be far from the truth. The Chung-chia are probably as numerous as the Miao-chia and I-chia together, and the Miao-chia much more numerous than the I-chia or Lo-lo. The I-chia are only to be found in the west and north-west, and even there are still outnumbered by the Miao. As the Miao were probably in what is now called Kweichow before the Chung-chia, and in most parts of it before the I-chia, the Miao may be first described.

101 The Chinese say there are seventy tribes of Miao, but one Chinese work makes that number

/450 cont./

161 the lack of any birth control, given the possibility for development in a suitable climate, have shown themselves to be incomparably stronger than the limiting factors.
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[842]

Precise statements concerning the total number of the Meau living today or concerning that of the tribes cannot be made because precise figures are lacking and the estimates available show extremely contradictory results. A distinction must be made here between the Meau faithful to their tribal customs and the groups which have been assimilated by their neighbors. Although the latter are probably incomparably greater in number than the former, they must remain outside of my consideration on account of the lack of any means of dealing with them.

162 The largest, densest Meau groups by far are even today
131 still found in China, and, to be sure, not only in Yunnan, the
[167] province from which in particular the groups that immigrated to Thailand came. /451/ but above all in Kweichow, Kwangsi, and
[648] Honan. These Meau tribes seem to have maintained considerable independence in relation to the Chinese even today. Von Eickstedt, for instance, on page 1 b of his manuscript for the Buschan Festschrift of 1933, reports: "Even now the Miao form the largest and most representative bulk of the so-called southern barbarians of China, in Kweichow still at least half of the population, and actually the only one in the mountains. Indeed, no one knows how many millions are involved, for the Miao do not appreciate it at all if one is too closely concerned about their affairs."

If one compares these statements with the rest of the literature, he can only agree with him. For example, according to Warry (1), who is regarded as an authority by Scott, the

1. Page 598.

Meau make up almost half of the population of Kweichow and are also very widespread in Kwangsi and the neighboring provinces. Betts (2), Edkins (3), and Jaeger (4) make similar

2. Pages 1 ff.

/451 cont./

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3. Pages 130 ff.

4. V, pp. 81 ff.

statements. Witek (5), too, asserts that the Meau undoubtedly

5. Pages 54 and 57.

constitute the largest and most unitary contingent of the population of Kweichow and speaks of nine million. Schotter (6)

6. Vol. III, pp. 198 and 402.

estimates their number in this region from five to 18 million and mentions that there they have been pushed back into the mountains and probably are the oldest population of the province. Seidenfaden (7) makes the following calculation: on the basis

7. II, p. 194.

of the statements by Clarke, who speaks of seven to ten million, he estimates the population of Kweichow as eight million inhabitants. Half are said to be Chinese, the rest divided up among the Meau, Chung-chia (Thai), and I-Chia. Since the Chung-chia are said to be as numerous as the Meau and I-Chia combined, and the Meau in turn more numerous than the I-Chia, he estimates the Meau at one and a half million. In addition to these Meau living in Kweichow, there are the Meau of Yunnan, Honan, and Kwangsi. In the last-named province they are said, with about four million, to constitute half of the total population. Thus, Seidenfaden finally arrives at a total number of eight million Meau.

Only an insignificant splinter group of the Meau pushed on to Burma.

39: Bernatzik--610 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/451 cont/

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The Burma Census of 1931 (8) gives the following figures:

8. Page 200.

1931, 830 Meau; 1921, 394 Meau; 1911, 646 Meau.

/452/ We have here a typical example of an apparent population increase! Actually, it is, of course, a matter, not of biological increase, but presumably of newcomers from the northern and eastern border areas, possibly even only faulty identification, with merely more Meau being included in the last census than in the previous ones.

There is no census for the Meau settled in Thailand. Credner (1), on the basis of his tables, comes to the conclusion

1. II, p. 137.

that their number can hardly exceed one to two thousand. Now I found many villages, all of them small, to be sure, in regions which he had not visited, from which I conclude that even for his time his statements must have been far surpassed. Nevertheless it is not possible for me either to give exact figures, since in the meantime the decree concerning the mountain peoples has been issued in Thailand (see the chapter, "Cultural Change and Colonial-Ethnological Problems among the Mountain Peoples in Thailand"), which practically makes it impossible for these people to live. This leads to emigration by the Meau, which, however, will take place, of course, only in those areas where they can be seized by the government. Also to be considered is the fact that the Meau in Thailand principally inhabit areas in which they are actually uncontrollable and are difficult to get hold of statistically. Accordingly, there are no satisfactory demographic data concerning the Meau in Thailand.

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In Indochina, as Von Eickstedt (2) states, most of the

2. II, p. 53.

/452 cont./

162 Meau now live on the Tran-Ninh Plateau, which forms the 131 bridge from Tonkin to Laos (Vientiane). He estimates them, with 20,000 persons in round figures, as about a third of the population of the district.

According to Lajonquière (3), the Meau in "Tonkin

3. II, pp. 296 and 297.

septentrional" always constitute significant population groups. In the region of Dongvan, Yen-Minh, Quan-Ba, on the one hand, and the region of Pakha, Muong-Khuong, they are the most numerous population, and to be sure 9,920 Meau as against 7,240 members of other ethnic groups live in the first region, and 5,984 Meau live among 5,540 persons of other tribes in the second.

According to Abadie (4), the various Meau tribes in

4. Page 149.

Tonkin add up to about 40,000 individuals, with the strongest groups found in the region of Dongvan, Pakha, and Muong-Khuong, areas in which they form the majority of the population. Other relatively /453/ important Meau groups are encountered in Upper Laos. Savina (1), on the other hand, speaks of 200,000

1. II, p. 193.

Meau for the Tonkin and Laos region.

101 The statements in the literature vary greatly concerning 162 the number of the different Meau tribes. Jaeger (2) mentions

2. Page 272.

61 tribes in one album. There is a great number of such albums whose year of origin as well as author are for the most part unknown. In them, too, the number of Meau tribes given varies considerably.

Miao AE5

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Bridgman (3) speaks of 82 different "sketches," an

3. Pages 257 ff.

expression that is used by him for tribes. The same number is also mentioned by Li-Tsung-fang (4) and Schotter (5), and the

4. Ch. 3, p. 9b.

5. Vol. III, p. 405.

latter also reports an album in the possession of a mandarin, in which 108 Meau tribes are said to be mentioned. Schotter adds, however, that this number is a sacred Buddhist number. Since otherwise nothing is known about this album mentioned by Schotter, his information at first glance seems to be of little significance. Now, however, Chang-Kong-Chiu has published an album in which the author adds explanations concerning "The Culture of the Miao-tse, according to Older Chinese Sources." This interesting work shows that undoubtedly a number of mountain peoples were classified by the Chinese with the Meau, who in an ethnological sense have little or nothing to do with them. Marabail (6), too, confirms that this is the case: "The famous

6. Page 133.

[175] Tsai-Chen (1167 to 1230) in his commentary of the second part of the Chou-King seems to believe that the Meau are the same as the Yau, for the prisoners who at that time were taken from among the Yau /Yao/ of Hou-Nan usually called themselves Meau."

The Chinese classification and the resulting variation in the number given for the Meau tribes are understandable, however, if one keeps in mind that "Meau-tse" referred to all non-Chinese (see the chapter, "Derivation of the Names Akha and Meau"). At any rate, the ethnologist can only set up uncertain hypotheses as long as the affiliation and identification of the individual tribes is uncertain.

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Witek (7) tries to find distinguishing marks for the in-

7. Page 45.

dividual tribes /454/ of the Meau and mentions, for instance, the differences in the clothing of the White and Black Meau or refers to the skin color or the "barbarity" (in contrast to the "refinement") as distinguishing features. Moreover, he quotes Liétard, who for his part draws on social stratification for the differentiation. Other authors, too, have sought to determine the number of Meau tribes both generally and for their narrower area of study. Maurice Abadie (1), for instance, says that there

1. Page 150.

are more than 50 different Meau tribes, but in his smaller area of study, Tonkin, only five tribes. Lajonquière (2) states: "The

2. II, p. 301.

Meau are said to be divided into 70 tribes in their narrower homeland. In Tonkin, however, we can find only a far smaller number of tribes." The missionary, P. Proux, whom Schotter refers to as an authority, speaks of 30 different tribes in Kweichow, and a Chinese author, of 39.

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Scott (3), on the other hand, comes to the conclusion

3. II, p. 598.

that there are three principal tribes of the Meau, which are called the Red, the White, and the Black Meau by the Chinese. The differences are said to lie in the clothing and in the language. This difference in language in turn is disputed by Savina (4), who divides the Meau into six large and four or five

4. II, p. 187.

/454 cont./

101 small tribes, about a dozen in all. Then he goes on to say:
162 "We are far from the 40 or more tribes which some like to
291 enumerate." According to him, the tribes differ only in the
184 color and form of the clothing, to the peculiarity of which the names White, Black, Yellow, Green, Striped Meau, and Meau With Horns are to be traced back. The name of the last-named tribe is said to be derived from the horn-shaped hairdo. Otherwise, each tribe is said to have special customs and a language only somewhat divergent. Seidenfaden (5), too, says that the

5. II, p. 101.

Meau tribes differ from one another principally in the attire of the women.

101 If some authors report a strikingly large number of Meau
162 tribes, there can be no doubt that they included other mountain
114 peoples, for example, the Yau, Lisu, and perhaps the Lolo tribes, with the Meau. This problem, however, cannot be finally settled until ethnographic fieldwork, for Kweichow at any rate, is completed, at least in broad outlines, /455/ for the investigation of the mountain peoples of South China has not yet gone beyond the first beginnings.

101 According to my own experience, in the case of the vari-
162 ous Meau tribes it is only a matter -- at least in Thailand -- of
291 very slight differences in the clothing of local groups, which
184 cannot by any means be regarded as independent tribes. Moreover, tribal names seem to have developed from nicknames which were given to individual Meau sibs. Such nicknames cannot, of course, be given the value of a true tribal designation.

In Thailand I myself had the opportunity to investigate three of the so-called Meau tribes, the White, the Black, and the Flowery Meau. My Lao informants tried to explain the name of the Black Meau by the lack of cleanliness of these families in particular. This did not correspond with the facts, however, inasmuch as the cleanliness among all the Meau tribes known to me leaves much to be desired, and the "White Meau" do not distinguish themselves in any way by special cleanliness. At

AKha AO4
Miao AE5

/455 cont./

M 101 162 291 184 [582] any rate, it turned out that the "Black" and the "Flowery Meau" are identical with the "White Meau" and actually differ only in that the women of the one Meau wear dark-blue skirts with stylized floral patterns in batik work, while those of the other Meau wear white skirts. Neither in the language nor in any racial or cultural element did further differences come to light. For judging the matter it seems to me to be especially decisive that the tribal endogamy which is otherwise strictly observed in practice does not apply between these three Meau tribes; thus, Black and White Meau may freely intermarry.

A 131 162 [167] The Akha, too, like the Meau, reached the region inhabited by them today only in the course of their wandering. Among them, too, their continuous migratory movement obstructs any demographic coverage. With respect to Burma, the Gazetteer of Upper Burma (1) of the year 1900 stated that the

1. Vol. I, p. 588.

Akha belonged among the most numerous and most widespread mountain peoples of Kengtung. This supposedly could be stated positively for the eastern uplands. At any rate, they were supposed to be a people more numerous than most of their neighbors. Telford (2) /456/ considers them the numerically strongest

2. Page 90.

mountain people in the state of Kengtung and states that their homeland, like that of the Katschin /Kachin/ and Lahu, was China. Consequently, they are of "Mongolian origin."

The census of the state of Kengtung gives for the year 1931 12,968 Akha (6,484 houses). It is certain that only a part of that portion of the people living in Kengtung is included in this figure. The official Burma Census Rep. (1) of the same year

1. Vol. XI, Part I, p. 183.

gives 40,407 Akha for Burma as against 34,265 individuals in